3:Chao E-5 (1939-1941)1948 AF12 North China AF12

family at once strikes the attention of the observer as the most fundamental cooperative unit. Beginning with a newly-born baby, we know that it has to be fed by the mother from one to three years. In the case of the mother, immediately after the delivery of the baby, she has to be taken care of by her mother-in-law, husband or elder daughters from ten to thirty days as the case may be.[7]

Naturally all family members share the same sources of material supply with males and elders getting a better share. In case there are employees, they are treated as members of the family. This unit of family and non-family members living in the same house and eating at the same table is what is to be called a family-household.[8]

The activities preparatory to the actual consumption are shared by household members. The work of cooking and related tasks fall on the daughter-in-law with proper supervision by the mother-in-law if necessary. In the case of a family with parents and unmarried children, all this work belongs to the wife sometimes with the assistance of grown-up daughters. There is no tabu on males doing cooking. Husbands may sometimes do better cooking than their wives, but they prefer to have more leisure if they can afford it.

In order to eat, to be clothed and to have shelter, one has to work. While adult males of the family do not take part in the preparation of food and the making of garments, they have to earn the means for these consumptive goods, not only for themselves, but for their old parents and other dependents.

While commercialism has not as yet deeply penetrated into the life of the people, villagers appreciate the power of money sufficiently well. About half of the family-households in the village depend on farming for their means of subsistence and material welfare; the other half have to work in the woolen factory in a town about a mile

7 Audrey I. Richards in **Hunger and Work in a Savage Tribe**, London, 1932, has initiated a very interesting and important analysis of the sociological implication of nutrition. A sociological treatment of nutrition in P'ing-chiao-tsun is now undertaken. It is not the purpose of the present paper to go into the details of the matter.

8 Household is the unit of our population census taken in the village. A household has only one economic management. A temple, a store or a school is also known as a "household". A family-household is one with a family as its core.